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only by a special student of Celtic folk-lore. The mediæval writers were often more intent on style than on matter, more desirous to produce fine poems than to represent the true popular account of the incidents they relate ; modern traditions may therefore be of essential use in reconstructing the stories, as they were popularly told in the twelfth century, or earlier ; but, in many cases at least, such legends represent mediæval and Christian Ireland, not the primitive period.

The Gaelic text of Mr. Curtin's tales would be a very valuable addition to modern Irish literature ; and it is to be hoped that he will carry out his expressed purpose in printing the original texts of his excellent collection.

W. W. N.

ENGLISH FAIRY AND OTHER FOLK-TALES. Selected and edited, with an Introduction, by EDWIN SIDNEY HARTLAND. (Contained in the Camelot Series.) London : Walter Scott. 12mo, pp. xxiv., 282.

Mr. Hartland's volume presents a selection from the small number of printed English folk-tales. The collection is divided into Nursery Tales, Sagas, and Drolls. The Sagas are again distributed into Historical and Local, Giants, Fairies, The Devil and other Goblins, Witchcraft and Ghosts. The brief introduction states some of the problems relating to folk-tales, which the editor does not attempt, in his limited space, to discuss. The writer, in his introduction, makes a distinction between a Nursery Tale, or *Märchen*, and a Saga, holding that the latter is regarded as an actual narrative of fact, and is localized, being attributed to some particular man or some named deity. The localities attributed to nursery tales, on the contrary, are not intended to convey information, but given with a consciousness of invention. Again, as he considers, *Märchen* are intended for children. But these classes are variable, so that a tale which in one place is a Saga may in another be only a *Märchen*. Mr. Hartland gives very good reasons why English folk-tales are so few, and Welsh *Märchen* unknown. Folk-tales have been as plentiful in England as in any country, and no doubt as excellent ; they have vanished solely from want of collection, being superseded by tales of literary origin more conformable in character to modern taste, while no doubt, as Mr. Hartland suggests, the absence of Welsh nursery tales is owing to the narrow religious tendency of the people. Mr. Hartland's collection is useful as presenting a conspectus of the relics of English tales, while, alas ! displaying their pitiable paucity and inferiority. It is certainly interesting to see the name of Walter Scott attached to a book on popular traditions, though in the capacity of publisher.

W. W. N.

FLOWERS FROM A PERSIAN GARDEN, AND OTHER PAPERS. By W. A. CLOUSTON, author of "Popular Tales and Fictions," "Book of Noodles," etc. London : David Nutt, 270 Strand. 1890. 8vo, pp. vii., 368.

The dainty appearance of Mr. Clouston's pleasing book corresponds to the statement of the author in his dedication — addressed to Mr. Sidney

Hartland — that this collection of papers is intended to suit the tastes of a class of readers more numerous than the limited body of students of comparative folk-lore, for whom some of his former works were designed. The title is taken from the first of these essays, relating to the life and works of the Persian poet Saadi. This is followed by papers on "Oriental Wit and Humour," "Tales of a Parrot" (an account of the popular Persian book, *Túti Náma*), "Rabbinical Legends, Tales, Fables, and Aphorisms" together with several shorter articles, namely, "An Arabian Tale of Love," "Apocryphal Life of Esop," "Ignorance of the Clergy of the Middle Ages," and "The Beards of our Fathers" (an examination of the manner of wearing the beard in different times and countries). It will be perceived that a considerable range of information and amusing detail is to be found in these notices. The volume is also enriched with notes from the various learning of the author. The most extensive section is that devoted to Rabbinical lore, in which we have been especially interested by the Parables. Among the latter, for the benefit of Shakespearean scholars, may be noted that relating to the Seven Stages of Human Life (compare "As You Like It," ii. 7). The germ of the description is to be found in a Hindu apothegm of the sage Bhatrihari, translated by Sir Monier Williams, and cited by Mr. Clouston. In these verses life is represented as containing only four scenes, childhood, youth, manhood, and age. The division into seven stages is however made by Rabbi Simon, the son of Eliezer, who bases his arrangement on the ground that the author of Ecclesiastes (i. 2) uses the word "vanity" seven times in a single verse; in order to make up his number, the excellent Rabbi counts each plural form as equivalent to two singular, the verse containing two such plurals, and three singulars, or seven in all, according to his reckoning. The Rabbi's seven stages are naturally more abstract and general than Shakespeare's; they include the infant, the boy, the young man, the matrimonial state, the parental state, and the decrepit elder, who hangs down his head, as if surveying the earth in which his ambitions must finally be buried. Regarded as a specimen of book-making, it is a pleasure to examine a publication in every respect so satisfactory as the one before us.

W. W. N.

JOURNALS.

1. **The American Anthropologist.** (Washington.) Vol. III. No. 3, July, 1890. Customs of Courtesy. GARRICK MALLERY. — A West Virginia Rock Shelter. W. H. HOLMES. — A Zuñi Foot-Race. F. WEBB HODGE. — The History of the "Throwing-Stick" which drifted from Alaska to Greenland. JOHN MURDOCH. — Notes on Indian Child-Language. A. F. CHAMBERLAIN. — Mythology of the Menomoni Indians. W. J. HOFFMAN. — Notes on the Cosumnes Tribes of California. JAMES MOONEY. — Indian Personal Names. J. OWEN DORSEY. — Stone Monuments in Northwestern Iowa and Southwestern Minnesota. T. H. LEWIS. — Quarterly